

Church of God

Evangel

OF THE APOSTLES.

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and in all uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter and John, and Andrew, and James, and Thomas, and Matthias, and Simon who is called Zelotes, and Judas the brother of James.

14 These all continued with one accord, and persevered, praying continually, appointing Matthias to be added with them to the apostles, in the place of Judas the traitor.

15 And they gave names, saying, Lord, thou art Jesus the Son of David.

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TRUE NOBILITY

At a slave market in one of the southern states many years ago, a fine Negro boy was put up for sale. A kind master who pitied him, not wishing him to have a cruel owner, went up to him and said: "If I buy you, will you be honest?"

The boy replied: "I will be honest whether you buy me or not."

The Lord Jesus lived in that boy's heart and made him truly noble and honest.—O. P. Boys and Girls, *The Free Will Baptist*.

INTERCESSORY PRAYER

In traveling among the nations, John R. Mott has made it a practice to study the sources of the spiritual movements which transform whole communities. Invariably, when he could reach the source, he found it to be intercessory prayer.

"I heard of a man," he says, "who spent three hours a day in intercession."

When someone asked him, "How can we multiply intercessions?" he said, "I used to lay down a great many points on how to get people to pray, but I made up my mind that the only way to get them to pray is to do it myself."—*War Cry, The United Brethren*.

A little lad in Central Africa had learned to read the New Testament in the mission school. Sometime later, the Roman Catholic fathers persuades him to be baptized into the Roman Church. They gave him a medal to wear, on which was a representation of the Virgin. "It will be easier for you to pray when you look at that," they said, "and the mother of Jesus will pray to her Son for you."

After several months passed, the boy returned to the evangelical mission. Asked the reason he did not go to the Catholics, he said, "I read in the Gospels that Mary lost Jesus when she was on a journey; so I thought that if she forgot her own little Boy, she will surely forget me, so I am going to pray straight to Jesus."

A little boy asking his mother how many gods there were was instantly answered by his younger brother, "Why, One, to be sure." "But how do you know that?" inquired the other. "Because," he replied, "God fills every place, and there is no room for any other god, don't you see?"—*The Friend*.

NOTICES

Cecil Bridges has resigned as Business Manager of the Church of God Publishing House and has accepted the position as Assistant Superintendent of the Church of God Home for Children. E. C. Thomas has been selected to succeed Cecil Bridges as Business Manager.

William F. Sullivan has resigned as Overseer of Central Canada to do evangelistic work in Florida. George W. Ayers, former Assistant Superintendent of the Church of God Home for Children, has been appointed as Overseer of Central Canada to succeed William F. Sullivan.—Zeno C. Tharp, General Overseer.

L. G. Rouse, 2735 Washington Avenue, Knoxville 15, Tennessee, is now open for revivals.

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COVER PICTURE—A. Devaney

Our hope is that as Jesus was received into heaven He shall so come in like manner.

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saint's feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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Christian Hope

in Conjunction With

Christian Duty

*"Wayfarer, you have a long journey to go;
gather your affections and fix them on things above."*

*"Wherefore gird up the loins of your mind, be sober,
and hope to the end for the grace that is to be brought
unto you at the revelation of Jesus Christ," 1 Peter 1:13.*

OFTTIMES WHEN YOUNG Christians are subjected to continual onslaughts by worldly relations and friends, they begin to weaken and to readily contemplate yielding ground and surrendering. Such an act would show impatience, for strength could be gained by appropriating the words of Peter. In the opening clause, he gave encouragement to "gird up the loins of your mind." This expression implies that we should stand in a state of readiness in defense of or for the pursuance of some worthy object. In all probability, the writer of the text wished to draw a ready comparison with the long, flowing garments worn then to the spiritual garments. Just as the Jews would gird themselves or draw their garments closely to their bodies, the Christian should take care how his garments are fitted. Loose garments would impede a Jew's progress and would hamper him when he was engaged in some laborious employment. The main work of the Christian lies in the right management and attitude of his heart and mind.

Let us heed the admonition and "gird ourselves." There are many things which would entangle our spiritual garments. The age in which we live offers numerous allurements and entertainments which would hinder. Wayfarer, you have a long journey to go; gather your affections and fix them on things above. Disengage yourself from all that tends to retard. Hindrances and temptations do not come to all from the same direction. What retards one does not necessarily mean it will hinder all; therefore, it behooves us not to point an accusing finger of scorn at anyone. Who but the Master knows the burden and trial a weaker one may be going through? Rather than give vent to hasty judgment let "... ye which are spiritual restore such an one in the spirit of meekness."

When the Passover was instituted, the command was that the children of Israel should eat in haste as a ready pilgrim. "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste," Exodus 12:11. We, as Christians, should always have the spirit of a pilgrim. When Joshua gave that affirmative statement "As for me and my house, we will serve the Lord," he acted as a scriptural example of a pilgrim whose loins were girt. Listen to the noble words of Nehemiah when difficulties and dangers encountered him, "Should such a man as I flee?" His loins were girt, and nought could hamper his progress. David, loitering on the roof when he should have been away in battle, was a different man to the David who

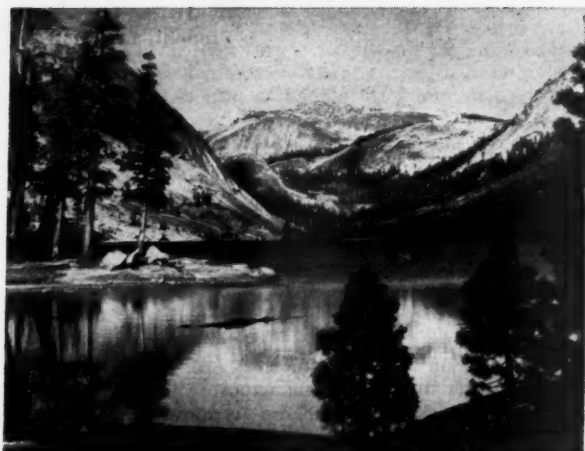
met Goliath "in the name of the Lord." On the roof he had laid aside the girdle, thus exposing himself to temptations and onslaughts, and ere he moved, he fell until his voice was heard to cry up from the dust of humiliation.

If, as Nehemiah, we have a great work to perform, let us be careful to secure a sound girdle. The enemy is ready and subtle, and many who thought their garments to be secure have been stripped by the hostilities of Satan. Let us procure the girdle in accordance to the directions of the apostle Paul! "Stand therefore, having your loins girt about with truth," Ephesians 6:14. Truth is the only girdle which will enable us to stand. Many persons have made use of girdles which have tended to impede their spiritual growth. Some have attempted the girdle of philosophy, but in their pursuit for knowledge and learning, they could not withstand the wiles of the devil. Others—too numerous, to the shame of Pentecost—have grasped at some sectarian peculiarities.

THE CHRISTIAN MUST further gird his loins with prayer and watchfulness, which will enable him to discharge his duties with sobriety. How many who pride themselves on being free from the grosser vices and evils are mentally and morally intoxicated, not only with delusive pleasures, but also with dangerous speculations! Oh, that those who spend energy and time straining at a gnat would get souls saved and ground them in the Word of truth, and rather than "straightening them out," let the ministry address itself vigorously to its primal purpose and objective.

Yet another girdle is hope—hope to the end. A Christian should rest upon his hope as a ship lies at anchor. He must have hope, for without it the heart sinks, and can do nothing. Who among us is able to withstand the violent winds and temptations alone? Elijah, standing alone before the palace gate after a day of victory, was soon found weary and faint beneath the tree of despair. See how the two disciples, with dropped shoulders, trudged wearily back to Emmaus. "We trusted that it had been he which should have redeemed Israel."

Christian, you are not provided with armor for the back, but the breastplate and the shield are fitted to the front. Keep your eye on the "one thing needful," and let your mind be stayed above the world and its trifles, beyond those things that would oppress you and cause anxiety. The devil has no more effectual method of destroying man than to lead him to sink and to lessen certain truths. However, heed the caution that any truth pressed to the ultimatum and overemphasized becomes heresy, and adhere also to the apostolic injunction by having your loins girt "and having done all, to stand."



JO ATTEMPT TO MEASURE the sun with an inch tape could hardly be more difficult than attempting to measure John the Baptist by our modern standards of spirituality. We are prodigal with the use of the word "great" these days. We mistake prominence for eminence.

In Luke 1:66 the anxious crowd asked concerning the newborn child, "What manner of child shall this be?" They were told, "He shall be great in the sight of the Lord," Luke 1:15. That is true greatness. God wanted a man, not a priest nor a preacher. There were plenty of them then, as now, but all were too small. God wanted a great man for a great task!

John the Baptist probably had not one qualification for the priesthood, but he had every quality to become a prophet! Immediately before his coming, there had been four hundred years of darkness without one ray of prophetic light; four hundred years of silence without a "thus saith the Lord"; four hundred years of progressive deterioration in spiritual things. Israel, God's favored nation, was lost in ceremony, sacrifice, and circumcision, with a river of beasts' blood for her atonement and a fat-bellied priesthood for her mediator.

What an army of priests could not do in four hundred years, one man sent of God—John the Baptist, God-fashioned, God-filled, and God-fired—did in six months! I share the view of E. M. Bounds—it takes God twenty years to make a preacher.

John the Baptist was trained in God's university of silence. God takes all His great men there. To Paul, the proud, law-keeping Pharisee of colossal intellect and wonderful pedigree, Christ made a challenge on the Damascus Road. But Paul needed three years in Arabia for emptying and unlearning before he could say, "He revealed Himself in me." What may take years to empty, God can fill in a moment. Hallelujah!

Jesus said, "Go ye!" and "Tarry until!" Let any man shut himself up for a week with only bread and water, no books except the Bible, no visitors except the Holy Ghost, and I guarantee, my preacher brethren, that that man will either break up, or break through and break out, and after that, like Paul, he will be known in hell.

John the Baptist was in the wilderness—God's school of silence—until the day of his showing forth. When God wants to stir a torpid nation from its sensual slumber, who would be better fitted for the task than this sun-scorched, fire-baptized, desert-bred Prophet, sent of God,

THIS GENERATION

IS RESPONSIBLE FOR

THIS

whose face was like the judgment morning with the light of God in his eyes, the authority of God in his voice, and the passion of God in his soul?

Who, I ask, could be better than he? "John did no miracle," that is there was no river of derelict humanity streaming to the Jordan valley to witness his miraculous ministry. John never raised a dead man. He did far more—he raised a dead nation! Says a poet, "Blest are the men of broken heart, who mourn for sin with inward smart." John the Baptist was a man of sorrow who was acquainted with grief.

This leather-girdled, leather-lunged prophet with a time-limit ministry burned and shined until those who heard his hot-tongued, heart-burning message went home with blistered souls to spend sleepless nights until they were broken in repentance. John the Baptist was strange in his doctrine—no sacrifice, ceremony, nor circumcision. He was strange in his diet—no winebibbing nor banqueting. He was strange in his dress—no phylacteries nor pharisaic garments.

John was great. The great eagle flies alone. The great lion hunts alone. A great soul walks alone—with God. Loneliness is hard to endure and it is impossible to enjoy unless God-accompanied. John made the grade. He was great in three ways:

- Great in his fidelity to the Father—trained long years to preach short months.

- Great in his submission to the Spirit. He stepped and stopped as ordered.

- Great in his statements of the Son—he declared Christ, whom he had never seen, as the Lamb of God, who would take away the sin of the world.

John was a voice. Most preachers are only echoes! If you listen hard, you will be able to tell the latest books they have read, and how little of *the Book* they quote.

We speak of reaching the masses. What we need is a heaven-sent prophet to preach to the preachers! It takes broken men to break men. Brethren, we have equipment but not enduement, commotion but not creation, action but not unction, rattle but not revival. We are dogmatic but not dynamic!

Every epoch has been initiated by fire. Every life, whether of preacher or prostitute, will end with fire—judgment fire for some and hell-fire for others! Wesley sang, "to save poor souls out of the fire and quench their brands in Jesus' blood." Brethren, we have no other mission than to save souls. **AND YET THEY DIE!** Oh, think of it! Millions, hundreds of millions, maybe over one thousand million eternal souls need Christ. Without eternal life they perish!

Oh, the shame of it, the horror of it, the tragedy of it! He was not willing that any should perish. Preacher, the people go by the millions to **HELL-FIRE, BECAUSE**

OF PREACHERS

GENERATION OF SINNERS

By LEONARD RAVENHILL

WE HAVE LOST HOLY-GHOST FIRE!

This generation of preachers is responsible for this generation of sinners! At the very doors of our churches are the masses, unwon, because they are unreached; they are unreached, because they are unloved.

Thank God for all that is being done for missions overseas. Yet, it is strangely true that we can get more apparent concern for people across the world than for our perishing neighbors across the street! With all our mass evangelism, souls are won only in hundreds, but if an atom bomb were to come, they would fall into hell by the thousands.

To say that the sin of today has no parallel is without foundation. Listen to Jesus, "As it was in the days of Noe, so shall it be also in the days of the Son of man." We find a graphic picture of Noah's time in Genesis 6:5, "And God saw that the wickedness of man was great in the earth, and that every imagination . . . of his heart was only evil continually." So it was: evil without exception—EVERY imagination; evil without mixture—ONLY evil; evil without intermission—CONTINUAL evil.

As it was, so it is! Sin today is both glamorized and popularized; thrown into the ear by radio, thrown into the eye by television, and splashed on magazine covers. O God, give this perishing generation ten thousand John the Baptists to tear away the bandages put over our national and international sins by politicians and moralists! The churchgoers are sermon-sick and teaching-tired. They leave the meeting as they entered it—visionless and passionless!

Moses could not mistake the sight of the burning bush. A nation could not mistake the sight of a burning man! God meets fire with fire. The more fire in the pulpit, the less burning in hell-fire. John the Baptist was a new man with a new message. As a man accused of murder hears the dread cry of the judge, "Guilty," and pales at it, so the crowd heard John's cry, "Repent," until it rang down the corridors of their minds, stirred memory, bowed the conscience, and brought them—terror-stricken—to repent and to be baptized! The onslaught of Peter, fresh from his fiery baptism, shook the crowd until, as a man, they cried, "Men and brethren, what shall we do?" Imagine someone telling these sin-stricken men, "You just sign a card, attend church regularly, and pay your tithes!" No, a thousand times NO!

Unctioned by the Spirit's might, John cried, "REPENT!" And they did! Repentance is not a few hot tears at the penitent form. It is not emotion nor remorse nor reformation. Repentance is a change of mind about God, sin, and hell!

Nature's two greatest forces are fire and wind. These two were wedded on the Day of Pentecost. Thus, that blessed Upper Room company was like wind and fire, irresistible, uncontrollable, unpredictable. Their fire started missionary fires, quenched the violence of fire, lit martyr fires, and started revival fires!

Two hundred years ago, Charles Wesley sang, "Oh! that in me the sacred fire might now begin to glow, Burn up the dross of base desire, And make the mountains flow!"

Dr. Hatch cried, "Breathe on me, Breath of God, till I am wholly Thine, till all this earthly part of me glows with Thy fire divine." Holy Ghost fire destroys, purifies, warms, attracts, empowers.

There are some Christians who cannot say when they were saved. But I have never known a man yet to be baptized with the Holy Ghost and fire who was not able to say when it happened. It is these Spirit-filled men who shake nations for God. Wesley was born of the Spirit, filled with the Spirit, and lived and walked in the Spirit.

An automobile will never move until it has fire—ignition. Some men have everything except FIRE, so they are neither moved nor are moving.

Beloved brethren, there is to be a special judgment for preachers. (James 3:1-18.) Can it be possible that as they are condemned before the bar of God that men will turn on some of us and say, "Preacher, if you had had Holy Ghost fire, I should not be going to hell-fire!"

Like Wesley, we believe in the repentance of the believer. *The promise is to you.* Just now on your knees in that lonely mission station, by your chair in that comfortable home, or to that pastor crushed and almost giving up, make this your prayer:

*Give me a LOVE that leads the way,
A FAITH that nothing can dismay,
A HOPE no disappointments tire,
A PASSION THAT WILL BURN LIKE FIRE:
Let me not sink to be a clod;
MAKE ME THY FUEL FLAME OF GOD!*

The world is cold; the people are cold; the preachers are cold. **THE ANSWER IS FIRE!**

To make our weak hearts strong and brave—SEND THE FIRE!

To live a dying world to save—SEND THE FIRE!

Oh! see us on Thine altar lay, our lives, our ALL, this very day

*To crown the offering now we pray—SEND THE FIRE!
SEND THE FIRE!*

—Herald of His Coming.



Regret...

By NINA DRIGGERS

DO YOU KNOW the meaning of this word "regret"? What person living does not realize something of its significance? Some, no doubt, have tasted of its bitter dregs oftener than others, but all have had a realization of it. Perhaps as long ago as you can remember you recall incidents in your life that bring remorse, and you wish you could forget, but somehow they are there, never to be forgotten. These experiences are stepping stones to higher ground, if we will allow them to be. They can be weights, also, to drag us farther down into sin.

First, let us think on the regret of things said. Are you an individual who is unable to bridle that tongue? When the day's work has been difficult and you feel you are physically unfit to go any longer, can you speak kind words to that little one about you or to that companion who has had an equally difficult day? Or do you just lose all control and see how many harsh things you can speak? Words are powerful and when once said, they have gone into their respective places, never to be destroyed. They should be very carefully chosen and spoken, for they can be the means of the salvation or damnation of a human soul. According to their choice, they bring happiness or sorrow to those about you. They lift higher or drag lower the reputation of a person.

You cannot slander, accuse, criticize, and rebuke continually and get by unnoticed by the Lord or man. You must give account of every word you speak. Determine in your heart now to speak with wisdom words of life and kindness. Every harsh word spoken could cut a delicate thread of love that binds hearts together. If you continue to sever them, they may turn to hate. What woe, what remorse, what agony, what unrest must be endured when one is lost who has been so near and dear! In your mind you continue to reiterate, "Oh, that I had never said such things!"

Second, let us think concerning the things done in our daily routine of life. Too many people think that things they do are their own business and should not concern

others, but no man liveth to himself. Your life definitely influences those about you.

Has your life proved true to your family, your church friends, your business friends, and strangers? Thousand are neglecting to read the four Gospels of the Bible, but many people are reading the gospel according to you. If you walk daily in the light and fellowship of our Lord, you will not have the feeling of remorse that follows selfishness, anger, jealousy, envy, strife, and such things.

Third, let us pause for a few minutes and consider the feeling of regret that you, no doubt, have experienced by the sin of omission. Friends, are you neglecting a family altar in your home, the teaching of God's Word to your children, and regular church attendance? To neglect these things today will mean that they are gone forever, for there is no way of crowding into a life in one day or even in a year the things that should have been accumulating in all the past days and years. Time wasted in teaching your child can never be regained. Minutes fly by into hours, and hours become days. Every day brings opportunities of service for the Lord. "Inasmuch as you have done it unto one of the least of these, you have done it unto me." Let us not fail to speak to a person, to pray with or minister to the sick, to comfort the sorrowing, and help in many other ways that, perhaps, seem insignificant to you but are very important in God's sight, for they have been means to lead souls to Christ.



FINNEY'S RULES FOR SOUL-WINNERS

Charles G. Finney, the noted evangelist of a century ago, proposed the following rules by which his students in training for the ministry might make their way into useful centers as soul-winner:

"See that you have a heart call, and not merely a head call, to undertake the preaching of the gospel. By this, I mean, be heartily and most intensely inclined to seek the salvation of souls as the great work of life, and do not undertake what you have no heart to do.

"Being called of God to the work, make your calling your constant argument with God for all that you need for the accomplishment of the work.

"Believe the assertion of Christ that He is with you and this work, always and everywhere, to give you all the help you need.

"Make the Bible your Book of books. Study it much upon your knees, waiting for divine light.

"Beware of leaning on commentaries. Consult them when convenient, but judge for yourself in the light of the Holy Ghost.

"Give your most intense thought to the study of ways and means by which you may serve men. Make this the great and intense study of your life.

"See that you have the special endowment of power from on high by the baptism with the Holy Ghost.

"See that you personally know and daily live upon Jesus Christ.

"Spend much time every day and night in prayer and direct communion with God. This will make you a power for salvation. No amount of learning and study can compensate for the loss of the communion. If you fail to maintain communion with God, you are 'weak as other men.'"

Man and missions

From the Foreign Mission Executive Secretary's Desk, 1080 Montgomery Avenue, Cleveland, Tennessee—PAUL H. WALKER.

WITH RALPH DOWLING IN THE PHILIPPINE ISLANDS

Ralph A. Dowling

A tremendous harvest is awaiting the reapers in the Philippine Islands, which has a total population bordering around 17,000,000 and about 176 different languages and dialects. One can readily see that much work is to be done for the Master and His Church among a people who are very few in Christian number.

It has been only in recent years that the Church of God has begun to move forward in this beautiful group of 7,000 islands. At the present time, there are fifteen Churches of God—all located on the big island of Luzon. These churches are situated in the northern half of this island where most of the people speak one language, Ilocano, and many speak English. The first Church of God was begun when the Reverend F. R. Cortez returned to the Philippines from America; he is now the Superintendent of the work. Practically the entire task has been accomplished by serious, consecrated Filipinos. Except for a brief span of months, there has been no American missionary under Church of God appointment to answer the imperative call for help from the Philippines. Our brethren there, though always longing and praying for at least one American missionary couple to answer the call, have not allowed the lack of Americans to hinder their zeal, but, pressing forward to the middle of the battle, have won souls into the kingdom of God and have established churches in communities and cities where the people generally spurn the summons to salvation because of their enslavement in many ways by the Roman Catholic Church and numerous cults.

In spite of opposition and persecution, the brethren have kept their ranks firm. Because of their determination to follow the narrow, blood-paved road to eternal life, others have caught and held a wonderful glimpse of the reality of serving a risen Christ instead of One still a child or One hanging limp on the cross. Our people, careful to handle their responsibilities well, love and appreciate the Church of God. Joining the Church after being saved from their sins, they are delighted to take up the cross with other Pentecostal brethren and are slowly, but surely, gathering the golden grain for the soon-to-return Master of the harvest.

To carry the glad tidings of Christ into new areas where no Pentecostal works are, our young ministers willingly sacrifice their personal comfort and move to the needy community which they feel God has pointed out to them for a special work. After setting up some type of housekeeping, if no other meeting place has been arranged, they spread news around that a worship service is to be held in the house. People who are unfa-

miliar with the Church respond, though sometimes slowly and with apparent reluctance, yet wishing to investigate that which has come into their midst. During a service, passing Filipinos will stand somewhere in the shadows nearby or will venture to the door or a window and watchfully listen as the congregation worships the Lord and responds to the Holy Spirit. This is perhaps one of the most effective, though seemingly indirect, ways of leading the lost sheep in the Philippines to the Great Shepherd. Much work is done with lasting good by these brethren and their families who leave behind friends and familiar surroundings to move into a new locality while fully aware that they will be met with suspicion, hostility and, probably some kind of violence somewhere along the way, but the harvest call rings so clearly within their hearts that they plunge into the work wisely, prayerfully, and willing to continue sacrificing to the uttermost to win precious souls and establish a church.

The ranks of the Church of God are being enlarged and strengthened constantly with many young people willing to open their hearts and lives to experience a deeper, closer, more powerful walk with Jesus Christ. These young people are eager to obey the voice of God and wade into the work without complaint. Many of them realize the great need that exists for better-trained workers and, consequently, sacrifice to the nth degree to graduate from one of the Pentecostal Bible schools. Knowing that an educated person is more readily listened to, these students study diligently, according to 2 Timothy 2:15, until graduation; then they apply their knowledge and increased ability to the tremendous task at hand, God pouring out His blessings upon them all the while. Walking for miles carrying various, but limited, materials for Sunday School and carrying either accordions or guitars, they go forward for Christ, knowing that they cannot afford to become weary now that the fields are so white for harvesting. They feel the great urgency of the hour and prayerfully go forth to gather the sheaves before it is forever too late.

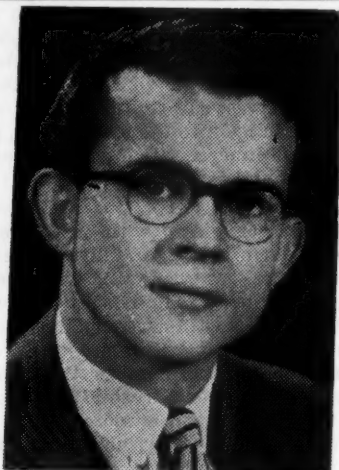
The Church of God has not closed its eyes to the many other islands in the Philippines. The work is so needy in Northern Luzon and funds are so scarce that the Ilocano Christians cannot meet the sacrifice of taking passage to another island and opening a new work there among people who do not speak their language. Nevertheless, they are eager to spread out to the other islands despite numerous handicaps, and they are looking for the day when Churches of God will be established on the other islands and also on the island of Mindanao, where the people are mostly Mohammedans. How wonderful that people who are so few in number possess this great and beautiful vision!

From the Church of God in the Philippine Islands comes a hearty "Thank you, American brethren, for your help both financially and materially. With the Lord's help and yours, we have set fifteen churches in order; with that same assistance combined in the future, we will increase that number!"

At the same time thanks are given, a supreme challenge rings out ever so clearly for God-fearing, Holy-Ghost-filled men and women to join the brethren in the Philippines and help them reap this great harvest. While they are working, the Filipinos are waiting for missionaries from America to "come over and help us." What will you do about it, brethren?

PRIZE WINNING SERMON

In the EVANGEL'S Sermon Contest last year this sermon won First Prize of \$100.



Job 7:16b, "I would not live always!"

THE BIBLE IS POSSIBLY the most diversified and yet the most complete collection of literature in any one book in all the libraries of the world. The jewels hidden within its pages are seed thoughts, for men have written for centuries on its various themes, and "of the making of books, there is no end." If one delights in history, the Bible contains the most authentic account, for history is His story! Should adventure and bloody war be the desire, the Record's pages are stained with gore. Should one long to spy into futurity, the Apocalyptic terrors and unfathomable mysteries will thrill him. Then, should the scholar yearn for wisdom, Solomon's proverbial utterances are piquant with unsurpassed wit. If logic be the intellectual relish, the brain will be made to ache from the awful profundity of the Pauline Epistles. Should the mental appetite crave romance, here again the Bible rushes forth to satisfy.

Of all the romantic writings left by hands which have long since crumbled back to dust, the book of Job holds for me the strangest fascination. It begins very innocently and yet very beautifully with "There was a man in the land of Uz, whose name was Job." This sentence is nothing short of being the first little cloud that announced the approaching tornado! The book tells of his great possessions, which were seven sons, three daughters, seven thousand sheep, three thousand camels, five hundred yoke of oxen, and so forth. There was nothing accidental in the arrangement the Spirit made in listing his vast estate, for the careful reader will note that Job's character, integrity, and fear of God were listed **FIRST**. Before families, friends, and worldly possessions ranks one's relationship with God!

And then it seems the stormclouds gathered! A peal of thunder burst as a messenger brought the woeful

The Glorious

tidings that all of Job's beasts of burden were slain in the field by the Sabaeans. The howling winds announced the approach of the storm and warned the earth's inhabitants to take shelter. A blinding flash of lightning streaked through the sky as another messenger reported, with trembling voice, "The FIRE OF GOD is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them." The clouds lowered, and the storm worsened as another runner, with panting breath, gasped out the news, "The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword."

Just then the storm burst with cyclonic fury, and Job's whole world quaked as his ears met with the bloody words "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead." With tears rushing down his cheeks and falling off his beard, Job ran to the storm shelter. What storm shelter? Here it is—"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." What a shelter!

When your heavens are ablaze with lightning, your skies are so burdened that they thunder, and dark, foreboding clouds are hanging about your shoulders, there is no shelter like the overshadowing wings of the Almighty. Find yourself a place to pray, kneel in complete submission to Jehovah's dealings, and **WORSHIP**. 'Tis protection from all disturbances!

The precious book continues to describe the unbearable excruciations of Job. It tells of his physical afflictions, of stinging sores, and of his wife's desertion at the time when she could have been the most comfort to him. And then, true to everyday life, the vultures of discomfort, catching a scent of the suffering soul, winged their way to the horrid scene, circled overhead for a moment, then swooped down into the sick room as though diving for carrion, and perched themselves beside his hot pillow. They called themselves comforters, but they proved to be everything except what their title infers. They had the gall to accuse Job of sinning against God. Where is the struggling, afflicted saint who, having suffered for righteousness' sake, has not been assailed with a similar charge?

Listen to the sorrowful complaint of Job's disquieted spirit! He cried: "Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sands of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison thereof drinketh MY SPIRIT. . . . Even that it would please God to destroy

House Transition

By JOSEPH L. MILLIGAN
State Sunday School and Youth
Director of Alabama

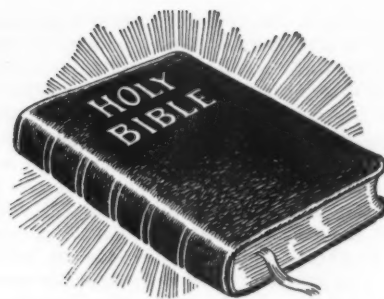
me; that he would let loose his hand and cut me off! . . . When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. . . . When I say, My bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with dreams, and terrifiest me through visions: So that my soul chooseth strangling, and death rather than life. . . . *I would not live always.*"

Lest I be misunderstood, the statements herein be misconstrued, and the intent of this sermon be perverted, let it be clearly established in the minds of the readers that Job's philosophy of life and mine are by no means in complete accord. It is absolutely impossible for one to think clearly and to speak accurately while undergoing severe affliction. When the body is smarting with pain, the tongue often vomits forth utterances for which it later seeks repentance.

THIS IS A BEAUTIFUL world that God has made for our brief residence. At times as I have gazed upon scenes of ravishing beauty, I have been overwhelmed. My breath was shortened as I surveyed the commingling colors, the awful depth, and the rushing cataract of the Grand Canyon in the Yellowstone National Park. My soul has leaped with devotion as I have witnessed the rolling grandeur of the Atlantic, the Caribbean, and the Gulf of Mexico. I have bowed my head in worship as I have viewed the towering mountains proudly lifting their snow-capped peaks into the heavens. Kneeling before the tender flowers in the deep forest, I have marveled that God loves beauty so well that He has planted flowers so extravagantly in remote and untraveled sections where the only eye that will ever drink in their beauty was that of God Himself.

But with all the earth's beauty, there are reasons that the true Christian can, with perfect consistency, long for the transition from earth to glory. The beloved apostle Paul was not an embittered misanthrope, and there is not so much as a smattering of nostalgia in his letter to the church at Philippi when he wrote, "For me to live is Christ, and to die is gain. . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better!" He had been beaten with 195 stripes, had been in perils of the deep, had been shipwrecked several times, had been cold, hungry, naked, and in fastings often. But he gloried in his tribulations, likening them to fellowshiping the sufferings of Christ that he might know the power of His resurrection. Paul thought of all these buffetings as purging fires that would renovate his heart and would burn all dross from him, making him ready to stand in God's presence justified.

The Christian desires to go home, because he prefers heavenly intelligence to this earthly ignorance. It is true



that when we are converted we are called from darkness into light. We have a spiritual discernment that we did not possess before conversion; but tell me, fellow Christian, have you not become vexed at your mental limitations? There are so many things my soul longs to have explained. I am painfully aware of the fact that we are "looking through a glass darkly," but I shall not be satisfied until I see "face to face." There are so many dark mysteries concerning God's Word that I should like unraveled. I would see God and would sit at His precious feet as a child before his Tutor, and have Him unlock the hidden truths before me. There are so many things which happen that I cannot begin to reconcile. Times without number, events have transpired during my pilgrimage toward the grave that caused this brow to knit in bewilderment, this heart to fear, and these eyes to cry. In my perplexity, I have sought the seasoned counsel of Israel's aged mothers and fathers. When I laid the problem at their feet, they, too, were dismayed, and with quaking voice, they could but answer, "My son, don't dare to question the dealings of God. He doeth all things well. Resolve it all into God's divine sovereignty." That did not pacify my broken heart! I am ever cognizant that God's ways are far above man's ways. I readily admit that behind all events there is an omniscient mind, but my inquisitive soul refuses to be comforted with just that. I want to know why.

I want to know why, when the revival was announced, the evangelist came as scheduled, the pastor poured out his heart to God for a religious awakening, Zion travelled and mourned for sons and daughters to be born, there were little results or sometimes not any. The singers sobbed out the song of invitation, and the evangelist preached until his lungs were sore, his throat was swollen, and his heart was aflame with evangelism, but he seemed to beat the air. Sinners sat under the sound of the gospel and acted as though their hearts were of granite and their eardrums of marble. The saints wept as the minister pled with the lost. The revival passed into eternity, and the evangelist, feeling he had been a complete failure, reluctantly closed the meeting and left town. Yes, I want to know why many of our plans that were laid for the sole purpose of glorifying God were thwarted. Praise God, someday I shall know. The Master promised that I would know, for He said, "What I do thou knowest not now, but thou shalt know hereafter!" Blessed be God, I'm latching on to that promise for dear life, and I shall continue to fast, pray, preach, and trust God for the eternal results!

It would be gain to die, for then we would be free from temptation. The night the Holy Spirit brought a pardon from God's throne, as it were, to our prison cells, opened the creaky hinges of the cell door, and set us free. That

night is stamped indelibly on the mind and heart of every believer. Well do we remember the kiss of pardon, the loud splash as the burden of sin rolled from our backs to the darkest depths of the sea of forgetfulness, and the feeling of purity that enraptured our hearts that night. As the man of Gadara, we would have delighted in following the Master wherever He went, but, we had to go back home and show what great things the Lord had done for us. The healed man couldn't stay in the Master's presence all the time, and neither can we. There will be times, my brother, when you will walk by faith! There are pitfalls dug for your unwary feet. Satan's strategy is to trip you; thus, he is forever placing stumbling blocks in the narrow path. Where is the believer who has not been led to the verge of the precipice of destruction, whose foot has not well-nigh slipped, and who has not cried out in despair, "Oh, wretched man that I am! Who shall deliver me?" After regaining spiritual equilibrium and realizing that "sustaining grace" had steadied him in his trial, who has not been made to cry out, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!"

But, say, tempted soul, I have read of a land where "nothing that defileth or maketh a lie can enter." There is a country where your eyes will wander no more, for they will not meet with lewd scenes. Your ears will not hear your Saviour's name dragged through the muck and the mire. Instead, they will delight in the sweet notes of harps thrumming, choirs singing the doxology, praises swelling, birds warbling, and the joyful shouts of angels rolling over the eternal hills. You will never again fear that your feet may stray from the narrow path, for the path will end at heaven's gates. From that moment on your feet will press the cool, green grass on the rolling hills of glory. Rather than putting up a terrible fight when tugged by the powers of hell, your heart will flutter and palpitate with heavenly rapture as it joins the redeemed of all ages in crowning our Lord. O my brother, that's worth dying for!

My soul awaits the glorious transition, for then I shall be free from physical infirmities. Here when I raise my voice in prayer, my lungs rebel; when I leap in praise to God, my feet smart with pain; when I exert my voice in preaching the blessed gospel, my throat revolts. "The spirit indeed is willing, but the flesh is weak." There are times when I should like to throw myself into the worship service, but the heart is cold and irreligious. I have been told of a land where my soul will be stripped of this corruptible flesh and will be given a new body without spot and without blemish. It will possibly move with the speed of lightning, have the beauty and the strength of an angel, and be entirely free from infirmity. It will be as eternal as God! Why, then I can worship in the heavenly temple for millenniums without exhaustion! So every time this heart skips a beat, every time these temples throb with pain, every time these muscles twitch with fatigue, and every time these unstrung nerves burn, I lift up my head and bear patiently my suffering, knowing full well that my redemption is drawing nigh.

"I would not live always," because I prefer the tranquillity of heaven to the frightening storms of this earth. When the elements declare war on one another, and the earth's inhabitants are forced to seek refuge, we all tremble at the storms in the natural world. But I refer to the storms of life, such as the one that disrupted Job's world. There is the storm of sickness. The burning winds of

fever rage, the clammy sweat pours from the brow like falling rain, pain scorches its way through the nervous system like flashes of fiery lightning, the pulse races, and the heartbeats are like peals of thunder!

There is the storm of bereavement with which to be reckoned. It has been my unpleasant duty to funeralize quite a number of people. I know the misery of bending over caskets, of placing the arms around the bereft, and of straining the mind to muster the appropriate words for the agonizing occasion. Just a few days ago, it became my dreadful duty to handle the obsequies of a precious saint of God whom I had watched die by degrees. Her throat was so swollen with cancer that she could not swallow food, and, quite naturally, she experienced a slow, painful departure. Her voice was completely gone when she summoned me to her bedside in the hospital. She strained hard to whisper these words, "I want to go home! I have suffered so much! The only regret I have in leaving is that I can't take my three babies with me! Please pray for them!" With that, her strength was gone, and she could say no more. Knowing her unfeigned faith, her unusual attachment to God's house, her love for the gospel, and her fidelity as a Christian mother, I walked from that hospital room with the hand of pain tearing at the tender strings of my heart. So, the chariot wheels of her Lord Jehovah, though apparently slow in coming, finally arrived! I shall never forget the funeral. The church was thronged with relatives and friends, who were many. There was a beautiful embankment of flowers, for floral expressions of sympathy had come from everywhere. As the casket lid was opened for the weeping crowd to file by to view the remains for the last time this side of eternity, the little daughter sobbed, "Daddy, she is so pretty! Why can't we keep her just as she is?" I watched the little boy tiptoe, straining to the last to see his mother's face, which was so terribly cut with the sword of suffering. He watched it until the closing casket lid shut out his view, and as the lock snapped, he looked as though the whole world had come crashing upon his little heart.

Can I delight in such as that? I tell you, "Nay!" I would need a heart of adamant. My soul cringes from such horrid scenes and yearns for a land where there is no dying. They tell me there are "no graves on the hillsides of glory." These hills have never seen a funeral procession. They know nothing of caskets, grave-diggers' shovels and pickaxes, and the sod has never been broken over there. They have never so much as smelled embalming fluid and pine lumber! My bosom burns to go there!

I would welcome my transition, for it would mean a cessation of hostilities. Every Christian is in a warfare and is expected to be "in arms" all the time. He is never quite safe! This old world is full of wars and rumors of wars. Greedy men are ever anxious to conquer the territories and peoples of other nations. Consequently, war is declared; young men are marshaled; bullets find their mark; blood pours; widows and orphans are made, and some gluttonous fiend has his greed satiated. War clouds are even now raining red on parts of the world. So it is in the spiritual. It's fight, fight, fight all the way home. But, blessed be God, we'll endure the hardships of the battlefield and will "fight the good fight of faith" in order to enjoy the honors of victory. Some glad day, Comrade, we're going to a land where they study war no more. There we shall "stack arms" at the pierced feet of the

Master, and eternal peace will be declared. So, fight on, vallant one, you will yet be "more than conqueror." True, we get tired of the muddy trenches, bloody wounds, and night winds of the struggle, but all these things are a part of the battle. We shall contend with all these un-

pleasant privations so that we may obtain that blood-bought crown! You will yet be crowned for your faithfulness and will be cheered by the hosts of heaven for your bravery in action. Let's come off the field as conquerors, not as cowards!

State Overseers

1954-56

ALABAMA

John L. Byrd
Box 3826, Fairview Station
Birmingham 8, Alabama
Phone: Bessemer 5-3962

ARIZONA

C. W. Collins
4542 E. Garfield
Phoenix, Arizona
Phone: BR-5-1929

ARKANSAS

G. W. Hodges
213 S. Valmar Avenue
Box 1187
Little Rock, Arkansas
Phone: MO-6-1249

CALIFORNIA-NEVADA

Ralph E. Williams
3961 Oakdale Avenue
Pasadena 10, California
Phone: Sycamore 6-3687

COLORADO-UTAH

A. G. Thompson
217 N. 8th Street
Box 72
Grand Junction, Colorado
Phone: 3382

DELAWARE-D.C.-MARYLAND

W. C. Byrd
2403 Elsinor Avenue
Baltimore 16, Maryland
Phone: Wilkins 7-2868

FLORIDA

Earl P. Paulk, Sr.
5602 Nebraska Avenue
Tampa 4, Florida
Phone: 33-4201

GEORGIA

D. C. Boatwright
Box 428
Doraville, Georgia
Phone: Camblee 7-2116 or Chamblee 7-4855

IDAHO

Charles E. Tilley
1928 15th Avenue
Box 582
Lewiston, Idaho
Phone: 3-4933

ILLINOIS

F. W. Goff
22 N. Highland Place
Box 356
Mt. Vernon, Illinois
Phone: 1659

INDIANA

James A. Stephens
5946 N. New Jersey Street
Box 831
Indianapolis 6, Indiana
Phone: BR-9250

IOWA

J. L. McCoy
Box 147
Jefferson, Iowa
Phone: 358

KANSAS

Doyle Stanfield
509 Charlotte Street
Independence, Kansas
Phone: 2558

KENTUCKY

A. M. Phillips
141 Burnette Avenue
Box 448
Lexington, Kentucky
Phone: 4-3568 or 4-2834

LOUISIANA

T. W. Kidd
Broadmore Boulevard
Box 1271
Monroe, Louisiana

MICHIGAN

C. R. Spain
751 Hendrie Blvd.
Royal Oak, Michigan
Phone: Lincoln 1-7871

MINNESOTA

Grady L. Waters
2624 Oakland Avenue
Minneapolis, Minnesota
Phone: GE-8708

MISSISSIPPI

H. T. Statum
1636 First Avenue
Box 925
Jackson, Mississippi
Phone: 3-7643

MISSOURI

B. E. Ellis
Box 666
Flat River, Missouri
Phone: 1322

MONTANA-WYOMING

A. E. Erickson
Box 747
Harlowton, Montana
Phone: 352

NEBRASKA

Frank E. Bradley
1260 S. 22d Street
Lincoln, Nebraska
Phone: 2-3523

NEW ENGLAND STATES

V. D. Combs
606 Ocean Avenue
Box 957
Portland, Maine
Phone: 3-8538

NEW JERSEY

Henry C. Stoppe
29 Harvard Street
East Orange, New Jersey
Phone: Orange 4-0437

NEW MEXICO

Brady Dennis
10015 Menaul Blvd., N.E.
Albuquerque, New Mexico
Phone: 4-5704 (person to person)

NEW YORK

Madison W. Sindle
146-53 Brookville Blvd.
Rosedale 22, New York
Phone: LA-8-9359

NORTH CAROLINA

L. H. Aultman
1501 Parkwood Avenue
Charlotte, North Carolina
Phone: ED-3-4590 or ED-2-2552

NORTH AND SOUTH DAKOTA

L. E. Painter
1718 Valker Road
Box 124
Minot, North Dakota
Phone: 53-260

OHIO

J. H. Walker, Sr.
930 S. Champion Avenue
Columbus 6, Ohio
Phone: Fairfax 5721

OKLAHOMA

T. A. Perkins
Box 418
Chandler, Oklahoma
Phone: 132

OREGON-WASHINGTON

D. G. Homner
616 S. Tenth Avenue
Box 1513
Yakima, Washington
Phone: 2-9683

PENNSYLVANIA

C. J. Hindmon
Edgewood Grove
Somerset, Pennsylvania
Phone: 6144

SOUTH CAROLINA

H. B. Ramsey
Box 1857
Greenville, South Carolina
Phone: 3-0721

TENNESSEE

W. E. Johnson
835 Trunk Street, N.E.
Box 391
Cleveland, Tennessee
Phone: 1094-R or 1094-J

TEXAS

J. D. Bright
803 North Main Street
Box 221
Weatherford, Texas
Phone 4-4182

VIRGINIA

George D. Lemons
Box 5125
Roanoke, Virginia
Phone: Salem 4966

WEST VIRGINIA

G. C. Hamby
414 N. Kanawha Street
Box 590
Beckley, West Virginia
Phone: 7912

WISCONSIN

Estel D. Moore
1001 Holub Street
Box 761
Wausau, Wisconsin
Phone: 8-5148

CENTRAL CANADA

George W. Ayers
346 Manitoba Street
Box 743
London, Ontario, Canada
Phone: 2-6922

WESTERN CANADA

William H. Pratt
Box 332
Estevan, Sask., Canada
Phone: 410-121

COLORED WORK

W. L. Ford
411 W. 7th Street
Box 564
Lakeland, Florida
Phone: Mutual 3-9639

SPANISH WORK WEST OF MISSISSIPPI

Vessie D. Hargrave
405 E. Alamo Street
San Antonio, Texas
Phone: Capital 4-0231

SPANISH WORK EAST OF MISSISSIPPI

Henry C. Stoppe
29 Harvard Street
East Orange, New Jersey
Phone: Orange 4-0437

reports

LOGAN, W. Va.—A talent contest to raise money for payments on the church property was the highlights of the Christmas season at the Logan Church of God. The financial committee of the church distributed 100 one dollar bills to members who would multiply their talents of one dollar each in any medium which they thought would bring in the largest return. The winner was to receive a prize. Seven weeks were allotted as the time to be used for increasing the talents. During watch night service, December 31, all talents were turned in to the financial committee (Doyle Justice, chairman), and the winner was announced. Mr. and Mrs. George Frye, the clerk of the church and his wife, won by increasing their talent to \$53. Brother and Sister Frye bought stamps and stationery with their talent and wrote letters of solicitation to their many friends. Second prize was awarded to Mr. and Mrs. Arnold Bragg, who invested in stamps and

stationery, also. Third prize was awarded to the Elbert Cox family. The total for the talents was over \$600, for which we give the Lord all the praise. The talent contest was under the leadership of our wonderful pastor, Brother Earl J. Gilbert.—Margaret Cox, Member of the Publicity Committee.

SELMA, Calif.—The Selma Church is climbing. Arriving four weeks ago, we have already broken our Sunday School record of 84 by having 133. We started a revival this week with Brother Lemuel Johnson, our district pastor, as the evangelist. The Balin family are helping us with the music during the revival. The church is only thirteen months old, so when you are passing by, come and give us a lift.—R. O. Woodruff, Pastor.

Central Florida District Fellowship Meeting

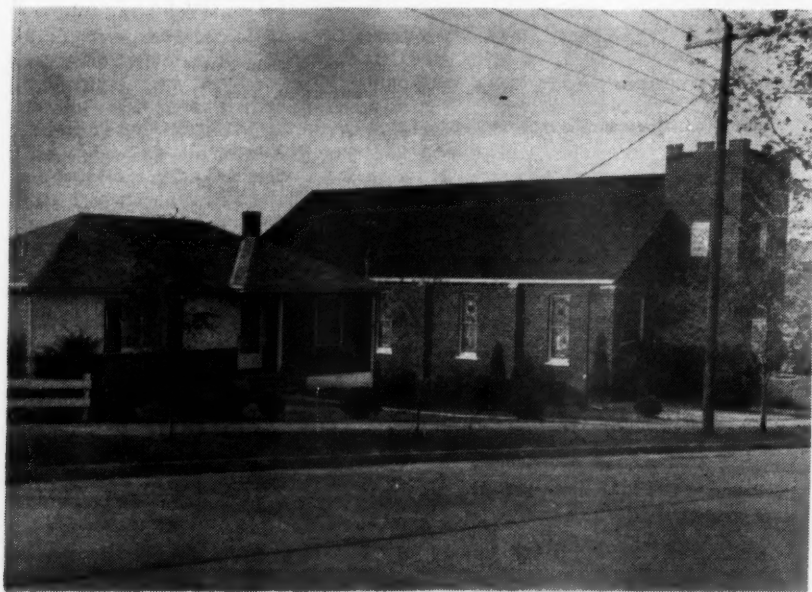
During the February fellowship meeting of our district, the Apopka Church, with one of the very largest church buildings on the Central Florida District, was crowded out, and people were left standing in the door and out front. As they rode along the highway together on their return home after the meeting, the state overseer, who was guest speaker, commented to the district overseer, "It is just wonderful the interest, the fellowship, and the large attendance that was in that service tonight. The organized plan and cooperation on this district is wonderful."

I want to mention here the names of the fine pastors and the wonderful churches which make it possible for such appreciative words to be said for the Central Florida District. Vernon Crosby, Apopka pastor and district youth director; Frank Mickler, Fern-dale pastor; T. Z. Bennett, Mt. Dora pastor; J. D. Channell, Plymouth pastor; Mrs. Frances L. Swalls, Tavares pastor; Mallory Smith, Umatilla pastor; J. W. (Fletcher) Phillips, Winter Garden pastor; E. L. Newton, Zellwood pastor; and Herbert Love, assistant youth director and secretary-treasurer of the district.

The mission offering was \$536.34 in cash and pledges which were to be paid within thirty days. The nice thing about the giving in this offering was the fact that it was given so freely and with such a wonderful spirit of giving. Some came with big tears in their eyes and gave with a heart of love for the wonderful cause that is so near to all our hearts. Thank God for these lovely Christian people on the Central Florida District! For the second consecutive month, the fine church at Winter Garden, along with its pastor, Brother J. W. (Fletcher) Phillips, had the distinction of having the largest visiting delegation of any church on the district. Brother Phillips was honored by receiving the monthly pastor's award, which is a lovely home-baked cake given to the pastor of the largest visiting delegation each month by the host church.

A branch Sunday School on the district with Brother Creech as the leader is making a wonderful showing with as many as ninety in attendance one Sunday. By the time of our next fellowship meeting, we hope to have a new church for the district at this place. The district greatly appreciated the presence of our fine state overseer, Brother Earl P. Paulk, Sr., and the wonderful message he delivered was appreciated, also. Also, the district service was graced with the presence of Kyle Bryan, pastor of the Dunedin Church, another of our fine minister friends who was traveling with the state overseer.—E. L. Newton, District Overseer.

WHAT GOD HAS DONE FOR THE ELIZABETHTON, TENN., CHURCH OF GOD



We should like to tell what God has done for the church in Elizabethton, Tennessee. Since our present pastor, Brother Bert Hare, and Sister Hare, of Baltimore, Maryland, came here, the church has made a wonderful gain. In the last eighteen months, the membership has increased nearly a third. The Sunday School has had a good increase, also. We have installed new oak pews and have redecorated the church auditorium. The basement has been remodeled, with the walls being plastered, doors being hung on all the Sunday School rooms, and knotty pine paneling put on the exterior of the Ladies' Willing Workers' kitchen. We have also completed a new, modern parsonage with a basement garage. It is completely furnished and is one of the nicest in east Tennessee.—Sam Oxendine, Clerk.

Telegram

COLORADO SPRINGS, Colo. — A great revival is sweeping the State of Colorado. Brother Doyle Stanfield, state overseer of Kansas, and a group of Kansas ministers known as the "evangelistic invaders" came to Colorado on February 22 for a simultaneous revival. The climax has not yet been reached. The ministers report daily the results to each other. Thirty have been saved, 6 filled with the Holy Ghost, and 16 added to the Church. Brother A. G. Thompson, state overseer of Colorado, expressed this to be the greatest campaign to come to Colorado. He will be giving the final results later.—Ottis Riggs, Reporter.

IOWA PARK, Texas—The Church of God at Iowa Park, Texas, bringing to a close a twenty-four-day revival, found the reports to be the most outstanding of any revival over a period of the past eighteen years. Brother Jack Crutcher was our evangelist. Forty-eight were saved, 34 sanctified, 22 filled with the Holy Ghost, and 26 added to the church. The entire church received many blessings and each is encouraged and determined to do more for our blessed Lord and His Church than ever before.

Night after night, we witnessed the sweet Holy Ghost taking charge of our services and bringing such conviction that men and women came running to the altar. At one time, there were as many as thirty seekers, and on the last night twenty-two were in the altar. Although the sick were prayed for each night, Friday night of each week was set aside as a special healing service. Many were delivered of lifetime habits; others were healed in body; some were slain under the power as they were prayed for; some were healed in the prayer line before they reached the evangelist. Brother L. C. Pennington, his wife, and daughter, who came to us in November, 1954, are a great blessing to the church. We love them very much and feel that God sent them our way to be a blessing to His people here. God's approval has been in every service. Brother Crutcher is certainly a man of God, and we highly recommend him.—Mrs. Cereta Robinson, Church Reporter.

TYLER, Mo.—We are still praising God at the Tyler Church of God for the miracle He performed in our midst. Sister Homer Sutton, one of our members, had a very sick baby. She took him to a doctor in Steele, Missouri. He diagnosed the baby's case as polio and told her to take him to Cape Girardeau Hospital. She sent to the Church of God at Tyler for prayer, and the church prayed. The next day the baby's parents took him to the hospital, where he was given the polio test. They were told to take him back home, because he didn't have polio then. You can imagine how happy the parents were when their baby got down from the mother's lap and ran

revivals

across the floor, after not taking a step for a week and a half. Since that time he has played on the tricycle. Also, we anointed and prayed for a young girl who was ill with the flu. As soon as we left the room, she got up and stayed up, and she was in church the next night. Others whom we have not mentioned have been healed.

We had a very good revival, in which the church was blessed and encouraged. Several prayed through to salvation, two were sanctified, and one received the Holy Ghost. Brother Clyde Anderson was the evangelist. He is very good; he stays in the altar and works with the people. We were proud to have him and his wife with us. We have some people here who are really living for God, for which we are very thankful.—Walter Wilhite, Pastor.

CAIRO, Ga.—We praise God for the wonderful three weeks' revival we have just had. God met with us each night in a great way. Our evangelist was Brother Lawrence Weaver, of Ellijay, Georgia. Sister Weaver and son Junior were with us two weeks of the revival. They are wonderful people of God, and everyone enjoyed their messages in song. Brother Weaver preached under the anointing of the Holy Ghost each night. Eight were saved, 5 sanctified, 2 filled with the Holy Ghost, and 1 added to the church. We are looking for others to come into the church. We were greatly blessed and drawn closer to God.—Merlin Brown, Pastor.

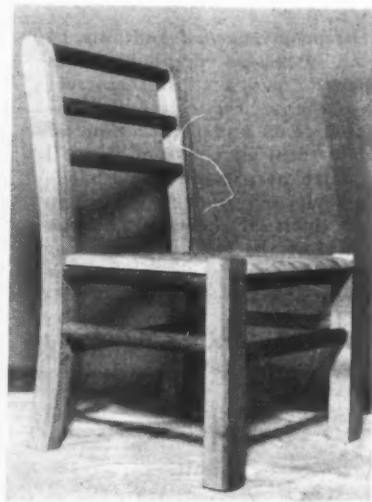
GADSDEN (HENRY STREET), Ala.—A mighty outpouring of the Spirit fell on the Henry Street Church of God! Old-timers said this was the greatest revival that had been here in eight years. Night after night the power of God fell, causing sinners and backsliders to run screaming to the altar. Thirteen were saved, 11 sanctified, 11 filled with the Holy Ghost, and 6 added to the church. Our evangelist, Sister Mable Branch, of Birmingham, Alabama, was certainly at her best. Singing and preaching old-time holiness under the anointing of the Holy Ghost, she blessed the entire church with her messages. The revival fire is still burning, and the church is moving forward under the leadership of our good pastor, Brother W. C. Gore, and his fine family, who bless us with their singing. Yes, Henry Street is on the move for God.—W. A. Daughdrill, Clerk.

TIPTON, Ind.—We have had one of the greatest revivals in the history of this church. Brother J. P. Knight, of Greenville, Tennessee, was the evange-

list. He is a very humble person who is obedient to the Spirit of God; he preaches with power the gospel in its fullness. As a result of the revival, the church was brought out of a standstill position. God began to bless the very first night of the revival, and the saints were moved with a great spiritual awakening. The power of God fell night after night. Eighteen were saved, 4 sanctified, 4 filled with the Holy Ghost, and 4 baptized in water. The membership more than doubled, and there were some outstanding healings. After being prayed for, one lady left her crutches at the altar, and another was healed of sugar diabetes. We have broken our Sunday School record, and our church is still growing.—Alma Akins, Clerk.

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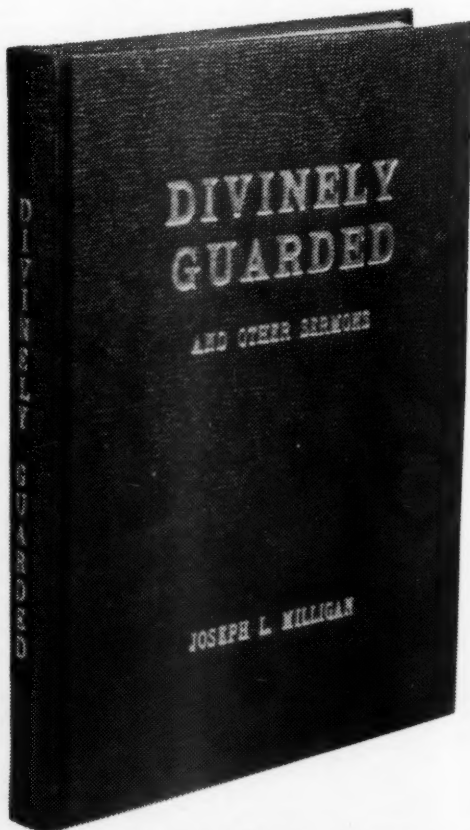
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General Secretary-Treasurer

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CHURCH OF GOD PUBLISHING HOUSE

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religious news



WASHINGTON, D. C.—The Evangelical Protestant position, as based on the Word of God, will be presented in a series of ads that are being made available by the National Association of Evangelicals, according to announcement by Dr. Clyde W. Taylor, N.A.E. Secretary of Affairs in Washington. Dr. Taylor stated that the ads are designed to meet a long-existent need of clarifying the Protestant position due to misconceptions that have arisen from other advertising. The ads, however, will go beyond this immediate need and will provide for the general public a clear-cut presentation of the plan of salvation according to the Scriptures.

An initial series of thirty ads are planned in three groups of ten each. These will be provided in mat forms without charge to local groups and organizations that will sponsor them in local newspapers.

A sample of the first ad, "Strange Tales About Protestants" and other information concerning the program may be secured by writing to the National Association of Evangelicals, 1405 G Street, N.W., Washington 5, D. C.

MEMORANDUM ON EVANGELICAL ADVERTISING

1. All costs of placing the advertising locally are to be assumed in full by the local group; that is, N.A.E. local group, ministerial fellowship, Christian Businessmen's Committee, individual church, or any local group placing the advertising.

2. The name of the National Association of Evangelicals, as producer and co-ordinator of this advertising program, will be entered with every ad in the space provided for the coupon at the bottom of each ad. The N.A.E. name must not be omitted under any ad of the series. The format of the ad must not be changed in any way.

3. If the group placing the ad wish to share in the credit, they may do so by getting the local newspaper to add another credit line below the coupon. In doing this, it is suggested that a solid line similar to that enclosing the main body of the ad be extended below the broken line of the coupon to enclose the additional credit line.

4. All follow-up is to be co-ordinated centrally through an office in Washington, which will be set up for this purpose.

5. The central follow-up office will be prepared to send the names of each person making inquiry from its area to the local group placing the ad.

6. The mats will be made available

to the local groups, ten at a time, upon receipt of a written statement from the local group that they will be able financially to place the ten ads. Ads are to be used in their numerical sequence.

7. All correspondence concerning the placing of ads should be sent to the National Association of Evangelicals, 1405 G Street, N.W., Washington 5, D. C.

8. No charge will be made for mats, but basic costs of producing and co-ordinating this advertising program must be met from gifts of interested individuals. The committee will need several thousand dollars for this purpose over the next few months. Gifts for this project should be sent to the N.A.E. address given above.

9. It must be realized that this advertising project will be effective only as it is supported by the prayers of believing Christians. It is suggested that each local group should give due consideration to the prayer foundation on which the program in their area is to be built.

Address all correspondence to: National Association of Evangelicals, 1405 G Street, N.W., Washington 5, D. C.

For the fourth consecutive year, the National Sunday School Association announces its plan to promote National Family Week. As always, it is from the first through the second Sunday of May. In 1955 that will be May 1-8.

The emphasis of this week in keeping with the theme "Every Parent is a Teacher" is, first, to get the entire family into the Sunday School and, second, to help those families already in the church to have Bible reading and prayer together as a family.

If statistics seem to indicate anything in particular beyond all else, it is that the strength of the Sunday School is doubled and tripled when Dad and Mom are there, too.

Otherwise, a common reaction is reflected in the words of a junior high who said, "If Sunday School is so good, why doesn't my dad go?"

A beautiful colored bulletin cover has been prepared for churches and it sells for \$1.25 a 100. By writing National Sunday School Association, 542 S. Dearborn, Chicago, suggestions for pastors and Sunday School superintendents to use in observing the week are available free.

The Southern Baptists opened a theological training school in Semarang, Indonesia, October 11. This is the sixth such school they have opened in southeast Asia since China was closed

to Western missionaries.

WHEATON, Ill.—The Thirteenth Annual Convention of the National Association of Evangelicals, "the convention of conventions," will be held in the famed Sherman Hotel in Chicago April 19-22.

Associate Executive Director George Ford announced from the new NAE headquarters in Wheaton, a suburb of Chicago, that the convention theme is "Fellowship One With Another."

Speakers definitely lined up include Dr. Harold John Ockenga, of Boston; Dr. H. H. Savage, NAE president, who will return from South America just in time for the sessions; Dr. Paul Petticord, of Portland, Oregon; and Chief of Air Force Chaplains C. I. Carpenter.

The "convention of conventions" tag line has now been given to this major evangelical conclave because of the ten and more conventions which go on simultaneously and are a part of the regular sessions. Scheduled to be meeting during those four days are the National Religious Broadcasters, the Commission on Christian Education, the National Sunday School Association, the Evangelical Foreign Missions Association, the Women's Fellowship, the Commission of International Relations, the Evangelical Social Action Commission, the Chaplaincy Commission, and others.

Further information can be obtained by writing to George Ford, in care of National Association of Evangelicals, 108 N. Main, Wheaton, Illinois.

WHEATON, Ill.—Dr. H. H. Savage, of Pontiac, Michigan, president of the National Association of Evangelicals, left by plane in mid-January for a ninety-day missionary tour of South America.

Dr. Savage, who pastored the well-known First Baptist Church of Pontiac for the last thirty years, will visit eleven countries in South and Central America. Much of his speaking ministry will be in conjunction with his son, Robert Savage, program director at Radio Station HCJB in Quito, Ecuador, and James Savage, another son who is a missionary of The Evangelical Alliance Mission on loan to Youth for Christ International for its seventh World Congress on Evangelism in Sao Paulo, Brazil, in April.

Dr. Savage will return to the United States for the Thirteenth Annual Convention of the NAE in Chicago on April 19-22. He will deliver the keynote address at the Thursday evening session of the convention.

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